

THE EXAMINER.

JOHN H. HEYWOOD, NOBLE BUTLER, EDITORS.

LOUISVILLE: JULY 7, 1849.

WE send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

EMANCIPATION TICKET.
CANDIDATES FOR THE CONVENTION.
CHAPMAN COLEMAN,
DAVID L. BEATTY,
JAMES SPEED.

Central and Executive Committee.
W. W. Worsley, Wm. Richardson,
Wm. E. Glover, Reuben Dawson,
David L. Beatty, James Speed,
Bland Ballard, W. P. Boone,
Thomas McGran, Lewis Ruffner,
Wm. Richardson, Treasurer.
BLAND BALLARD, Corresponding Secretary.

To G. M. J.—We return you thanks for the \$5 sent us through our friend J. M. McK.

Patrick Maxey, Esq.

The death of this gentleman is widely and sincerely mourned. For many years a resident of Louisville, Mr. Maxey was generally known and respected wherever known. A man of warm and affectionate heart, he was always quick to hear the cry of suffering and ready to relieve. To his generous nature the bitterness of the partisan and the sectarian was unknown. Though decided in his political and religious views, his kindly feelings passed over party barriers and flowed freely toward members of all denominations. A sincere and ardent lover of liberty, the cause of Emancipation found in him a faithful and zealous friend; an upright and straightforward man, our city had in him a useful and valuable citizen.

Is the Continuance of Slavery in Kentucky Necessary to the Continuance of the Union?

One of the arguments which the Kentucky pro-slavery men rely on very confidently in their efforts against Emancipation is that it is necessary to sustain slavery in this Commonwealth as a means of perpetuating the Union. The logic by which this apparently very strange conclusion is reached is as follows:—As long as the institution of slavery is maintained in Kentucky, she will side with the South in resisting the aggressions of the North. Abolish slavery and she will unite with the North, and the South, becoming desperate under repeated attacks, will dissolve the Union.

Now, this is put forth as a sufficient reason why Emancipation in Kentucky ought not to be attempted at present. Slavery must be perpetuated in this Commonwealth to protect the Union. It may be well perhaps to examine this argument and expose its absurdity. And, first, let us see what is the extent of the aggression under which the South is to break up our political bands.

The North makes aggressions on the South by contending that the territories of New Mexico and California should not be invaded by the institution of slavery. In thus contending, does the North make more aggression on the South than the South makes on the North by contending that slavery shall be extended into the territories acquired from Mexico? Further—the North is making aggressions on the South by insisting on the abolition of slavery in the District of Columbia. We believe no intelligent man expects any other aggressions on the South than these. It is true that some argue that the North will go further and insist on the abolition of slavery in the States. This position however is not sustained by much authority. Very few men of sense believe that the masses of the Northern people can ever be induced to take a step in violation of the constitution, and all men know that Congress has no power over the question of slavery in the States. The only aggressions that are apprehended by men of sense consist in efforts in Congress to exclude slavery from territories in which it has no present existence, and to abolish it in the District of Columbia. The people of Kentucky are gravely told that if they desire Emancipation, these aggressions will become so aggravated that the South will submit no longer to a compact under which it is liable to continual insult.

So far as the question of slavery in the territories goes, we are glad to be able to say that a vast majority of the people of the territories are utterly opposed to the introduction of the system among them. Slavery can be introduced only by their willing it, of which there is not the remotest probability, or by act of Congress legalising it in the territories, which no intelligent man believes possible. There is therefore no reason why any one should feel much anxiety in relation to the extension of slavery beyond its present very wide limits. The people of California are on the eve of forming a State Government which will be submitted to the next Congress. Beyond all doubt, this constitution will exclude slavery, and it must of necessity pass Congress. This will settle the question of slavery and the aggressions of the North so far as California is concerned. New Mexico has already protested against the introduction of negro slavery there, and as the system meets with no advocates in that territory, it is not at all likely that it can be extended over it. The institution is already most effectually black-balled by both of the Mexican territories, and the question with reference to them is virtually settled by the concurrent will of the people.

Slavery being excluded from New Mexico and California by the will of the people of those territories, all Northern aggression on the South in relation to the institutions of those territories will necessarily cease. The only remaining opportunity left to the North to trample on the rights of the South will be in connection with the District of Columbia.

In that District, slavery will remain just as long as the people wish it to remain and no longer. We hold it impossible to get a majority in both houses of Congress to vote in favor of abolishing the institution of the great system of American slavery which exists in the District, until a pretty large majority of the people of the District petition Congress for the passage of a law to relieve them of the burdens and evils of the institution. When the people of the District shall thus petition Congress, a due respect to their will as well as to their welfare will require Congress to pass an act of abolition.

Whether such a majority of the people can be induced to sign such a petition at the present time, we have no means of knowing. It is very well known however, that the anti-slavery men in the District are both numerous and efficient, and as the progress of truth is onward, their number and efficiency are every day advancing. We hope that not many years will pass before the mind and heart of the District will demand Emancipation, and, when that is the case, no one can doubt that it will be proper in Congress to grant the prayer of the people.

We have thus seen that the aggressions of the North on the South are not likely to be so terrific as to alarm the frightened fancy of some of our pro-slavery men picture, and we cannot but think, with this view of the case before us, that the friends of the perpetuation of slavery in Kentucky cannot but feel the utter absurdity of the argument they resort to to prove that the continuance of slavery is to

Moreover, no one expects that Kentucky will shun off her wretched and unprofitable system of slavery so speedily as the pro-slavery argument requires to make itself tenable. Many a year must come and go before the number of slaves will be so reduced in Kentucky as to cause her to be ranked in fact or in sympathy with the free States. To declare Emancipation by the constitutional Convention next autumn would by no means involve the immediate or near removal of slavery from the State.

If a clause were introduced into the constitution, which is hereafter to be the fundamental law in Kentucky, providing for Emancipation, it would not take effect on the slaves now in existence, but its operations would be felt only by the children hereafter to be born. There is therefore no prospect that Kentucky will shun the plague from her garments in any very particular or appalling hurry. Our pro-slavery friends need not distrust their souls by supposing that our Commonwealth is about to spring at one short bound from the slave into the sisterhood of free States, and thigs bring about a dissolution of the Union.

The pro-slavery men are too much in the habit of misrepresenting the sentiment of the people in the free States, just as some of the people in the North are in the habit of misrepresenting the condition of things in the South. It is true that there are some men in the free States who would wish to see our confederacy tumble into ruins. But they are not one in a hundred of the population. The majority made up of those who are resolved on perpetuating the Union independent of all considerations touching the subject of slavery is immense and will ever continue so. No party is utterly insignificant in point of members can ever be rallied in opposition to the Union. Love of Union is a sentiment which we are glad to believe is cherished in at least nineteen-twentieths of the American people, and, therefore, we believe, that any course of the party that would cause a disruption of the bonds of the Union will always be sternly and indignantly opposed by the good sense of a vast majority of the people of all sections. We are firmly convinced that the existence of the Union is indispensable to the highest welfare of all classes and all sections, and this conviction is thoroughly sustained by the people generally. We do not regard the severance of the Union as scarcely a possible event, and do not therefore unnecessarily trouble ourselves about the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate."

In the Constitution of the United States, the article providing for amendments is as follows:

"Congress, whenever two-thirds of both Houses shall deem it necessary, shall propose amendments to this constitution; or, on the application of the legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this constitution, when ratified by the legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other may be required; but if either of the two-thirds shall be made to appear that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate."

In five of the States mentioned above, viz. Rhode Island, New York, New Jersey, Pennsylvania, Wisconsin, any amendment may be submitted to the people by a majority vote of the members of the Legislature. The provision in the Constitution of New York is as follows:

"Any amendment or amendments to this Constitution may be proposed in the Senate and Assembly; and if the same shall be agreed to by a majority of the members elected to each of the two houses, such proposed amendment or amendments shall be entered on their journals with the year and day taken thereon, and referred to the Legislature, to be chosen at the next general election of Senators, and shall be voted on by a majority of the electors qualified to vote for members of the Legislature, voting therein, such amendment or amendments shall become part of the Constitution.

At the general election to be held in the year eighteen hundred and sixty-six, and in each twentieth year thereafter, and also at such time as the Legislature may by law provide, there shall be a Convention to revise the Constitution, and such amendment or amendments as may be proposed by the electors qualified to vote for members of the Legislature, and in case a majority of the electors so qualified, voting at such election, shall decide in favor of a Convention for such purpose, the Legislature at its next session, shall provide by law for the election of delegates to such Convention."

To what is this astonishingly rapid growth owing? How shall we account for it? Shall we attribute it to wealth, wealth in which the money-loving age, is thought to possess almost miraculous power? But whence came the wealth? How did barren, desolate Massachusetts become wealthy? She has no mines of silver or gold which have suddenly revealed their treasures; hers is not a Californian soil—Whence then her wealth? We have the answer in one word—labor. In labor, intelligent, persevering, well-directed labor, we have the cause of the wealth and prosperity of Massachusetts. She knows that labor is the source of her greatness, and therefore she honors labor. She knows that labor, to be efficient and successful, must be intelligent, and therefore she educated the laborer. She places the means of education at the door of the poor man's cottage. We honor Massachusetts for her care of the poor. We honor her because she regards the humblest child within her borders as the possessor of an immortal mind, and therefore entitled to enjoy opportunities of mental culture and improvement. We honor her because she regards education not as the privilege of the few but as the right of all.

The CITY of LAWRENCE.—A correspondent of the New Jersey Advocate gives the following account of the new City of Lawrence, and its unparalleled and rapid growth, in a recent letter to that journal:

"In 1845 a company of capitalists in Boston made a purchase of some 300 acres of land about twelve miles above Lowell, on the Merrimack river, as a site for a new manufacturing town.

The next year, or just three years ago, operations were commenced. The land was occupied by a few pasture, a stock yard, a small mill, and two or three farm houses being in existence in an area of miles.

Just three years ago, Capital laid the foundation of the town of Lawrence; observe what I found there to-day.

The incorporated manufacturing capital in operation there, is six and a half millions, and sustains a population already from 10 to 12,000.

The mills are furnished with water power from an income of \$650,000, and is in every part of the most splendid degree of prosperity in this country.

Running from the mills, a canal 20 miles long, from 60 to 100 feet wide, and 15 feet deep. The Essex Company have a spacious ranching shop of stone, 404 feet long, and 54 wide, 4 stories high. Also a forge shop, 232 feet by 55 feet, a foundry 15 by 90 feet—warehouses, &c., 415 feet by 43—and a pattern house 150 by 152. Stretching upward from this immense mass is a circular stone shaft or chimney 142 feet high. These works will furnish employment for about 3000 men. A square of brick has been erected for their workmen.

The Atlantic Cotton Mills have now built and are completing 4 miles, each 250 feet long, 5 stories high, 4icker houses, each 73 feet long, 3 stories—3 cotton houses, aggregate length 650 feet—cloth and counting rooms, &c., 400 feet long, 2 stories. Also 10 blocks of boarding houses for their operatives, making a range of handsome brick buildings, 3 stories high, running over 3600 feet in length. It may give some idea of the size of these works to say that the State Woolen Mills have 3000 rooms.

The State Woolen Mills have 2000 rooms.

They have three mills, each 300 feet long, eight stories high, or 105 feet to the ridge pole. They have also a building 965 feet in length, with two wings at right angles, each 540 feet long, from 3 to 5 stories. When fully completed, this will be a parallelogram of almost solid masonry, 1000 feet by 400, and will be the largest woolen factory in the world. It will consume 2,000,000 pounds of wool per annum.

But I can hardly give you a adequate im-

pression of the size of this Common-

wealthy, and great moral worth. Such a man

cannot fail in any pursuit in which uncommon

mental and moral qualifications insure success.

The trustees of the School have displayed

much wisdom in selecting Doctor Bulitt to fill a chair. We predict for him great success as a teacher, and can assure our Lexington friends that the friends of the perpetuation of

slavery will be greatly interested in his

lectures.

Lexington Medical School.

We publish this week the advertisement of

the Medical Department of Transylvania

University. Several changes have been made in the Faculty since the last session. Professor Annan has been transferred to the chair lately occupied by Professor Bartlett, who has been transferred to the Louisville School. Professor Boling, late of the Memphis School, has accepted the chair of Obstetrics, &c., vacated by Professor Annan. Professor Mitchell has resigned his connection with the School, and the chair occupied by him, Materia Medica and Therapeutics, has been accepted by Prof. Henry M. Bullitt, of this city, late Professor in the Medical Department of the St. Louis University.

Dr. Boling is well known to Medical practitioners by his able essays on the fevers of the

South, and he will doubtless be a valuable

acquisition to the Lexington School. Of our

friend and townsmen, Doctor Bulitt, we can

speak with the confidence which a long and in-

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St. Louis, he acquired a high reputation as a

medical teacher, a reputation which he will

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as more brilliant at Lexington. His mind is

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LITERARY EXAMINER.

The Fire of Drift Wood.
(From Graham's Mag. L. N.)

BY H. W. LONGFELLOW.

We sat within the farm-house old,
Whose win-lows, looking o'er the bay,
Gave to the sea breeze, damp and cold,
An easy entrance, night and day.

Not far away we saw the port—
The strange, old-fashioned, silent town—
The light house—the dismantled fort—
The woollen houses, quaint and brown.

We sat and talked un'il the night
Descending filled the little room;
Our faces faded from the sight,
Our voices only broke the gloom.

We spoke of many a banished scene,
Of what we once had banished and said,
Of what had been, and might have been,
A child who was changed, and who was dead.

And still that fills the hearts of friends,
When first they feel, with secret pain,
Their lives, henceforth have separate ends,
And never can be one again.

The first slight swerving of the heart,
That words are powerless to express,
All leaves it still unsaid in part,
Or say it in too great excess.

The very tones in which he spoke
Had something strange, I could but mark;
The leaves of memory seemed to make
A mournful rustling in the dark.

oft died the words upon our lips,
As suddenly, from the fire,
Burst of the wreck of stranded ships,
The flames would leap, and then expire.

And as their splendor flashed and failed,
We thought of wrecks upon the main,
Of ships dismasted, that were hauled,
And sent no answer back again.

The win-lows, rattling in their frames—
The ocean, roaring up the beach—
The gay blast—the flickering flames—
All mingled vaguely in our speech,

Until they made themselves a part—
Of fancies floating through the brain—
The long low voices of the heart,
That send no answer back again.

O flames that glowed! O hearts that yearned!
They were indeed too much akin—
The drift-wod fire without that burned,
The thoughts that burned and glowed within.

The Foolish Marks.

AN. EASTERS ALLEGORY.

From CARSON'S "V. its Monasteries in the Levant."

In the days of King Solomon, son of David, who, by the virtue of his cabalistic seal, reigned supreme over genii as well as men, and who could speak the language of animals of all kinds, all created beings were subservient to his will. Now when the king wanted to travel, he made use for his conveyance, of a carpet of a square form. This carpet had the property of extending itself to a sufficient size to carry a whole army, with the tents and baggage; but at other times it could be reduced so as to be only large enough for the sum, part of the royal train, and of those ministers whose duty it was to attend upon the person of the sovereign. Four genii of the air then took the four corners of the carpet, and carried it with its contents wherever King Solomon desired. Once the King was on a journey in the air, carried upon his throne of ivory over the various nations of the earth. The rays of the sun poured down upon his head, and he had nothing to protect him from its heat. The fiery birds were beginning to scorch his neck and shoulders, when he saw a flock of vultures flying past. "O, vultures!" cried King Solomon, "come and fly between me and the sun, and make a shadow with your wings to protect me, for my rays are scorching my neck and face." But the vultures answered, and said: "We are flying to the North, and your face is turned towards the South. We desire to continue on our way; and be it known unto thee, O, King! that we will not turn back on our flight, neither will we fly above your throne to protect you from the sun, although its rays may be scorching your neck and face." Then King Solomon lifted up his voice and said: "Cursed be you, O, vultures!"—and because ye will not obey the commands of your lord, who rules over the whole world, the feathers of your necks shall fall off; and the heat of the sun, and the cold of the wind, and the beating of the rain shall fall upon your rebellious necks, which shall not be protected with feathers like the necks of other birds. And whereas, you have hitherto fled darelessly, henceforward ye shall eat carrion and feed upon offal; and your race shall be impure till the end of the world." And it was done unto the vultures as King Solomon had said.

Now it fell out that there was a flock of hoopes flying past; and the King cried out, and said, "O, hoopes! come and fly between me and the sun, that I may be protected from its rays by the shadow of your wings." Whereupon the king of the hoopes answered, and said, "O, King, we are but little fowls, and we are not able to afford much shade; but we will gather our nation together, and by our numbers we will make up for our small size." So the hoopes gathered together, and, flying in a cloud over the throne of the King, they sheltered him from the rays of the sun.

When the journey was over, and King Solomon sat upon his golden throne, in his palace of ivory, whereof the doors were emerald, and the windows of diamonds, larger even than the diamond of Jemish, he commanded that the king of the hoopes should stand before his feet. "Now," said King Solomon, "for the service that thou and thy race have rendered, and the obedience that hast shown to the King, thy lord and master, what shall be done unto thee, O, no pe?" and what shall be given to the hoopes of thy race, for a memorial and a reward?" Now the king of the hoopes was confused with the great honor of standing before the feet of the King; and making his obeisance, and laying his right claw upon his heart, he said, "O, King, live forever! Let a day be given to thy servant to consider with his queen and his concubines what it shall be that the King shall give unto us for a reward." And King Solomon said, "Be it so." And i was so.

But the king of the hoopes flew away; and he went to his queen, who was a dainty hen, and he told her her advice as to what they should ask of the King for a reward; and he called together his council, and they sat upon a tree, and they each of them devised a different thing. Some wished for a long tail; some wished to be blue and green feathers; some wished to be as large as ostriches; some wished for one thing, and some for another; and they did all the going down of the sun, but they could not agree together. Then the queen took the king of the hoopes apart, and said to him, "My dear lord and husband, listen to my words; and as we have preserved the head of King Solomon, let us ask for crowns of gold on our heads, that we may be superior to all other birds." And the words of the queen and the princesses her daughters

prevailed; and the king of the hoopes presented himself before the throne of Solomon, and desired of him that all hoopes should wear golden crowns upon their heads. Then Solomon said, "Hast thou considered well what it is thou desirest?" And the hoope said, "I have considered well, and we desire to have golden crowns upon our heads." So Solomon replied, "Crowns of gold shall ye have—but, behold, thou art a foolish bird; and when the evil days shall come upon thee, and thou seest the folly of thy heart, return here to me, and I will give thee help." So the king of the hoopes left the presence of King Solomon with a golden crown upon his head. And all the hoopes had golden crowns; and they were exceeding proud and haughty. Moreover, they went down to the lakes and the pools, and walked by the margin of the water, that they might admire themselves as it were in a glass.—And the queen of the hoopes gave herself airs, and sat upon a twig, and she refused to speak to the moropher cousin, and the other birds who had been her friends, because they were but vulgar birds, and she wore a crown of gold upon her head.

Now there was a certain fowler who set trap for birds; and he put a piece of a broken mirror into his trap, and a hoope that went to admire itself was caught.—And the fowler looked at it, and saw the shining crown upon its head; so he wrung off its head, and took the crown to Issachar, the son of Jacob, the worker in metal, and he asked him what it was. So Issachar, the son of Jacob, said, "It is a crown of brass." And he gave the fowler a quarter of a skele f. r. i., and desired him, if he found any more to bring them to him, and to tell no man thereof. So the fowler caught some more hoopes, and sold their crowns to Issachar, the son of Jacob; until one day he met another man who was a jeweler, and he showed him several of the hoopes' crowns. Whereupon the jeweler told him that they were of pure gold; and he gave the fowler a talent of gold for several of them.

Now when the value of these crowns was known, the fame of them got abroad, and in all the land of Israel was heard the twon of bows and the whirling of slings; bird-life was made in every town; and the price of traps rose in the market, so that the fortunes of the trap-makers increased. Not a hoope could show its head but it was slain or taken captive, and the days of the hoopes were numbered. Then their wings were filled with sorrow and dismay, and before long few were left to bewail their cruel destiny. At last, flying by death through the most unfeasted places, the unhappy king of the hoopes went to the court of King Solomon, and stood again before the steps of the golden throne, and with tears and groans related the misfortunes which had happened to his race.

So King Sol mon looked kindly upon the king of the hoopes, and said unto him, "Behold, did I not warn thee of thy folly in desiring to have crowns of gold?" Vanity and pride have been thy ruin. But now, that a memorial may remain of the service which thou didst render unto me, your crowns of gold shall be changed into crowns of feathers, that ye may walk unharmed upon the earth." Now when the fowlers saw that the hoopes no longer wore crowns of gold upon their heads, they ceased from the persecution of their race, and from that time forth the family of the hoopes have flourished and increased, and have continued in peace even to the present day.

EDUCATION OF THE DOMESTIC CIRCLE.
(From *Christian Remembrancer*.)

Something can be done with a child from a very early period of existence. For instance, if he cries, we may avoid a great evil, if we abstain from administering dainties for the purpose of soothing him; or, on the other hand, from using him harshly by way of punishment. The crying of a child on account of any little accident or disappointment, is less an evil to him than an annoyance to us; we probably attach too much consequence to the idea of keeping children quiet, as if quietness were in them a virtue. If, however, it appear really desirable to stop the crying of an infant, the best way is to produce a diversion in his mind. Create some novelty about or before him, and if he be sufficient to give a new turn to his feelings, he will become a quiet child. The ladies own book.—

On page 108, Vol. I., Mr. Colman gives an account of several noblemen whose annual income varied from £100,000 to £150,000, that is from \$500,000 to \$750,000. Speaking of Lord Yarborough, he says, that his Lordship "had an infinite number of hunters, &c., &c., and adds—

"It was the custom at this place for his Lordship, and his guests were always invited to accompany him, at nine o'clock precisely, in the evening, to visit the stables, where the hunting and riding horses were kept, which were reached by a covered passage-way from the house. The stable presented all the neatness of a house parlor, and the grooms were more than a dozen in number, all drawn up in a line to receive the company." Lord Yarborough has more than 60,000 acres in his plantation—he has 600 tenants, and you can ride thirty miles in a direct line, upon his estate. "Many of the tenants of Lord Yarborough pay 1000 and 1400 guineas a year rent, and several of them live like noblemen, keeping their dogs, horses, carriages, and servants in luxury."

On the Duke of Richmond's style of living, &c., Mr. Colman says—"The service, at dinner, was always silver or gold throughout, plates and dishes, except for the jellies and puddings, and those the most beautiful china." In truth Mr. Colman's book resembles the grotto of antipodes, the glitter of whose illuminated stalactites does not surpass the splendor of the gold, and silver, and diamonds, and pearls, which were displayed before him. In a certain sense, apart from the valuable and curious information which it conveys, this work may, fitly enough, be called—the ladies own book.—

The Duke has more than forty race horses, and sixty grooms and hostlers. His salmon fishery at the Gordon Castle used to be let for £10,000, and now lets for £7000 per annum, or \$35,000.

If the reader is desirous of knowing something of the style of surpassing splendor in which a British baronet may live, with his 500 tenants around him, he will be abundantly gratified, by turning to Mr. Colman's account of Sir Charles Morgan's establishment at Tredegar, vol. I. p. 293.—

Then let him turn to the account of Woburn Abbey, p. 310, the residence of the Duke of Bedford, which, says Mr. C., "in its magnificence surpasses anything I have yet seen, and, next to the royal palace, may be considered the scene of elegance and grandeur."

After alluding to a court ball, at which one lady wore £60,000, or \$300,000 worth of diamonds, Mr. C. remarks—"The Duchess of Roxburgh, whom I do not know, appeared most splendidly; and well she might, as the annual income of the Duke is stated to be \$300,000."

Upon this point these statements may suffice. There are very few of our wealthiest men, whose entire estate is equal to the income of this nobleman, for a single year.

In the eyes of these noblemen, our merchant princes must appear to be a set of beggarly fellows. The comparative estimate of wealth is well exhibited in the remarks of John Jacob Astor, of New York, who is reported to have said, that riches are not essential to happiness, and that he who had only \$500,000, was as well off as he was a rich man.

Mr. Colman's accounts of the poverty and misery of Ireland are not surprising—

"Too many years we have heard this story from every traveler who has visited that unhappy country. His statements of the equal poverty and intolerable filth of Edinburgh and Dundee—bonnie Dundee—are rather startling.

In connection with the poverty of Ireland, Mr. Colman presents an "extract from the probate of fortunes, left by Irish ladies, laid before the House of Commons, 1832"—mentioning bishops of the Protestant Episcopal Church, whose sees were in Ireland. The aggregate wealth of eleven deceased bishops amounted to one million eight hundred and seventy-five thousand dollars. The wealthiest of these descendants of poor St. Peter was Agar, bishop of Cashel, whose estate is set down at \$2400,000, or two millions of dollars.

A contemporary gives the following as a cure for hiccup:—"Hold up, high above your head, two fingers of your right hand; lean back in your seat, opening your mouth and throat, so as to give a free passage to your lungs, breathe very long and softly, and look very steadily at your fingers. This is rather a singular prescription."

It is curious to note the old sea-margins of human society. Each subsiding century reveals some new mystery; we build where monsters used to hide themselves.—Longfellow's *Kasoomash*.

EDUCATION OF THE DOMESTIC CIRCLE.
(From *Christian Remembrancer*.)

The Soul—A Dialogue.

Atbin.—For some time I have wished to write a book on the immortality of the soul, and if I had been well enough, I should have done it; for I think on that subject I could write as not many have done. I have been without a friend in the world.

And that is a state in which a man knows whether he believes in God or not; for he does, his soul craves God, in such a way as

that almost he is seen in the clouds, and felt

in the air, and in the coming of thoughts into

the mind. I have known the want of food, and one's winter, the want of warm clothing; and I have known what it is to need medical help, and not to have it, be-cause unable to pay for it.

Markham.—Have you?

Atbin.—Yes, I have. And in such cir-

cumstances, I know that life looks quite another thing to what it does to a man at ease.

Markham.—Poor Oliver! life must have looked stern to you, very stern.

Atbin.—For a while it did, and then it grew sublime; for I saw God in it all. And, besides, there is in the soul an instinct of her having been made for a fore-ordained end, of her having been created for a special purpose, which only she herself can answer, and not any one other of a hundred million other souls. So the more lonely I was, and the poorer, and the more the pain of my forehead grew like the pressure of a crown of thorns, and the more I was an ex-ception among men, so much the more I was persuaded of having a destiny of my own, and a peculiar one. And I said to myself, "What I am to be, I can suffer for, and I will." So as my lot in life grew strange, I had a trembling joy in it for the sake of what I thought most spiritually come of it. But, dear uncle! those tears,—I cannot bear them. Besides, I am happy now. And now our souls, yours and mine, have found one another.

Markham.—But have suffered as you have, and been alone?

Atbin.—Lonely I never was, indeed I was not.

Markham.—For God was with you. And I do believe he was.

Atbin.—And so wear the souls of many saints and heroes, and noble thinkers,—men of like sufferings with my own.

Markham.—True saints and true heroes.

But now, Oliver, tell me, were you never tempted to forego your scruples, and enter—

Atbin.—No, uncle, not for a moment.

Markham.—If you had flattered a little, or been less nobly scrupulous, your genius would have been acknowledged and well paid very soon. No doubt you felt this; and was not it ever a temptation?

Atbin.—No, uncle.

Markham.—My noble boy! And you sat down so long to poor food, and scanty, per-

haps.

Atbin.—But I ate it, like the sacrament,

in a high communion of soul. For some-

times I felt as though there stood about me

Tasso, and others like him. And I thought of one who was so holy, the priests could

not understand him, and who was therefore

so poor and unfriended, that he had not

where to lay his head; I thought of Christ

in the wilderness, hungry and alone.

Markham.—And in that way you held fast to your convictions.

Atbin.—Yes.

Markham.—And yet,—am I right, Oliver?

Surely I must be, for you are young still.

And was not a home sometimes a hope with you?

Atbin.—And so a temptation? No, uncle.

Markham.—But with such prospects as I found you with, you must have been in dread of some time.

Atbin.—Once I had that fear; but

I made an Ode to the Poor-house, and then

I was not afraid of poverty any more.

Markham.—What do you mean?

Atbin.—And I was the better man, be-

sides. I mean, that I made up my mind to

die in rags and want, and then I was not

afraid of doing so. And as soon as there

was nothing in this world that could fit

me, and if it was to be God; and so, after

such a long time, I made up my mind to

die in rags and want, and then I was not

afraid of doing so. And as soon as there

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